

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"There are many things more valuable and lasting than the possession of wealth. Pitiabile is the poverty of the soul of one who works for the earthly riches alone. The great elevating force in our lives is spiritual growth."—JOHN WELLS.

No. 2, Vol. 97

Thursday, January 10, 1935

Price One Penny

IN THE LANGUAGE OF YOUTH

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF TWELVE

RELIGION has always seemed more or less formidable to youth. I think that is in part because its inhibitions and its "don'ts" have been emphasized rather than its persuasions and its happiness. The representative of religion has usually been characterized as a somber, joy-killing person without much of human understanding and human sympathy. I would, if I could, change this erroneous conception, indulged in by youth, and substitute the glorious conceptions of abundant life and living given to us by the Lord Jesus Christ.

Youth should understand that the spirit is the life of man, and the body is its tabernacle; that the tabernacle cannot be polluted or defiled without injuring the spirit, and that the spirit will grow and develop only as the house in which it dwells provides an atmosphere of purity and beauty. Youth admires strength and power. They must learn that the real strength is the strength of being clean.

Youth should know that obedience is not bondage, but liberty—liberty under law; that the only real freedom is the freedom from our weaknesses; from the vices, the remorse of conscience, and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect and irreverence will wane. I wish that youth could realize that the only death to be feared is the death that is the wages of sin, and that the Gospel programme of living is insurance against that dreadful calamity; that the commandments of God, both the "shalts" and the "shalt nots," and the warnings, reproofs and admonitions of God's servants are all kindly calculated to hedge round the precious age of youth with safeguards which shall protect its course until the age of wisdom and judgment shall be reached.

I know that it is difficult, but I wish that everyone who reproves youth could "show forth afterwards an increase of love toward him whom he hath reproved, lest he esteem him to be his enemy." I know of nothing in scripture that evinces a nicer understanding of human nature than does this splendid admonition given of God, so delicately put.

WHILE I recognize the necessity of the prohibitions and injunctions of the Gospel, all to be interpreted for the blessing of man, it seems to me that I would lay my major stress for youth on the positive, constructive, inviting concepts of truth which enlarge the vision and hold forth those exalted hopes, stations and glory which attract the soul of man as the marvelous magnet of the sun attracts the planets of the universe.

Youth should understand that all the beauties of nature, the majestic mountains, the hills and vales, the streams crystal clear, the changing seasons, the gorgeous garb of the earth, the peace of the summer night, the thunderous awful beauty of the storm, are all but manifestations of God; that the unfoldment of science is but a revelation of fragments of God's truth, and that the searcher for facts, when he discovers truth, however startling it may seem to the human mind, will never find anything, if it is real truth, which is not compatible with the revelations of God as they have been made known and will be made known to His prophets.

I am sorry that youth seem to be so much disturbed in this respect. I am sure it is attributable to inadequate instruction in the fields of both science and religion. Youth sorely need today teachers of great understanding and sympathy, who can reconcile apparent conflicts and enable youth to hold fast to God's word and time-tested principles while science, thorough experimentation and research, unfolds and develops the secrets and the processes of nature. I have long been persuaded that no teacher will ever be able to perform this high service for youth unless he be at once a man of God and a real scientist, a man who understands and believes the revelations and who fully appreciates the possibilities and the limitations of scientific method. It may seem boastful to say it, but I believe that such teachers are more apt to be found in the Church of Jesus Christ of Latter-day Saints than in any other place in all the wide world.

May youth recognize that all true morality is founded on religious principles; principles that have been tried and not found wanting; that old things are not to be despised merely because they are old, and that the Ten Commandments are still the basis of Christian virtue. I want them to know that the scriptures are the word of God and that they will discover within them the deepest and truest philosophy, the most interesting history, the most vital principles to human life and welfare and the finest literature that the world has ever known. They should understand that pure recreation is not sinful and not inhibited by the Lord; that play is necessary as work is necessary; that both play and work are to be enjoyed; that service is the pursuit of most lasting satisfaction; that worship is the recreation of the soul.

Would that youth could appreciate in full measure the companionships of Gospel association. Would that they could

realize that there is no such life-mating as that under the influence of the Holy Spirit and the power of the Priesthood; that the quorums are fraternities where men clasp hands in bonds that are stronger than the bonds of death; that the organizations and service in the Church bring friendships dearer and more lasting than even life itself; "that God is a Father; that man is a brother; that life is a mission and not a career."

I have earnestly desired that youth might more fully understand the leaders of the Church and their attitude toward them, because I think they feel that we are exacting, that we do not understand and are therefore not sympathetic with their environment and their thinking. Perhaps we do not fully understand them. I want them to know, however, that it is not because we do not love them and desire their welfare. I would like to assure every young man and every young woman in the Church of God that they have no warmer and truer friend than President Heber J. Grant. I know that never a day passes that he and his associates in the leadership of the Church do not pray for the youth of Zion, and that there are no lengths to which they would not go to bless them. I entreat the youth to give to their leaders and their parents their confidence and trust. These are their best friends.

I WISH that youth could grasp more clearly the vital significance and transcendent blessings of our temples. I am fearful that by many the temples are regarded as institutions of rather formidable mystery. I wish they could come to know that these sacred establishments of the Church are places of education and incomparable blessing, where the real meaning of life is made clear and glorious.

After all, to understand the Gospel is to love it. I am so enamoured of its glorious conceptions that I feel sure that if we can win the affection of youth for its joyous principles, their salvation will be assured.

What a glorious age of promise youth is, when life is in the bud and early blossom, when each experience is fresh with curiosity and adventure. I think that if we may envy anything it is the life and vitality of youth. I would not rob it of its joy and its sparkle. I would only add to its richness by securing its enjoyment through the passing years. I know that a real appreciation of the Gospel will do that. Gospel truth will always quicken the impulses of the spirit, and the spirit is the life of man. It unfolds new visions as knowledge increases, and these new visions keep life ever new; so, in the Gospel life, there is youth even in old age.

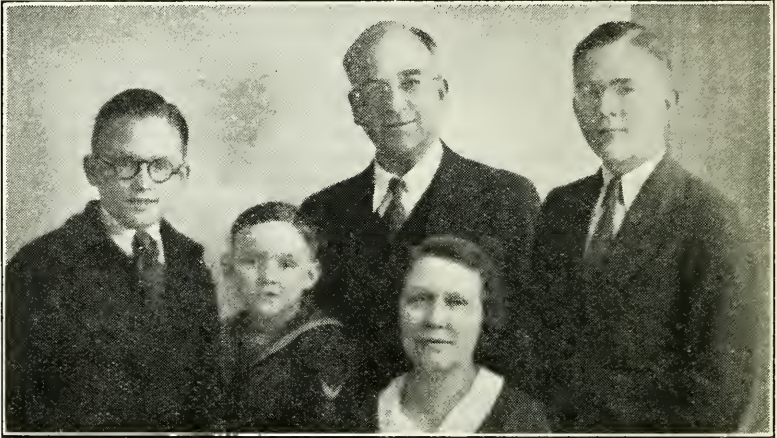
God bless youth that they may understand truth and us, and God bless us that we may understand youth.—(Adapted from an address delivered at the 100th semi-annual conference of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle at Salt Lake City, Utah.)

WE must not only be good, but strong; we must not only be high-minded, but brave-hearted. We must think loftily—and we must work hard.—THEODORE ROOSEVELT.

OUR NEW MISSION LEADERS

A Sketch of the Cannon Family

THE MEMBERSHIP of the British Mission has often been likened, and aptly so, to a vast, wide-spread family group. Though scattered and separated into smaller groups throughout the Isles, we feel ourselves inseparably held together by the bonds of sympathy and purpose. Our great common possession and heritage is the Restored Gospel of Jesus Christ, with its many attendant blessings. Our unity lies in our universal desire



THE CANNON FAMILY

BRYANT, MARK, JOSEPH J. CANNON, RAMONA W. CANNON, ADRIAN

to live its principles and to extend its influence for good into the lives of others.

There being among us this bond approaching almost kinship, how fitting it is that to lead us and to live and labour among us has come a family like ourselves. They are five. The father, Joseph J. Cannon, is a man in his late fifties, well-informed, stimulating to talk with, and has a genius for putting other people at ease in his presence. He has been a missionary, a business man and a journalist. Ramona W. Cannon, the mother of the family, is well-educated, cultured and charming. She is a typical mother of a Mormon home. Adrian is seventeen, interested in the customs and history of his newly-adopted homeland, anxious to do missionary work himself. Bryant is twelve, the age at which boys are alert, quick to learn and to adapt themselves to new surroundings and conditions. Mark is six, a lovable, friendly little fellow who endears himself to everyone who stops to talk with him.

Though his sons find Britain a new experience, President Cannon is no stranger to the British Mission family circle. He claims relationship by both kinship and adoption. Born in Salt Lake City, Utah, May 22nd, 1877, he is the son of George Q. Cannon, who was English-born, and Sarah Jemme Cannon. From

1860 to 1864 his father presided over the European Mission, with headquarters at Liverpool, where he directed the publication interests and emigration activities of the Church in this land.

Brother Cannon spent his early boyhood on his father's farm. In fact his earliest childhood memories are memories of doing the farmyard chores. The foundation for his education he acquired in a private school, established by his father. From there he went to the Latter-day Saint University, where he fulfilled the scholastic requirements for entrance to the University of Utah.

Immediately following his graduation from the University in the spring of 1899, he was called on a mission to Sweden. There he laboured in the Stockholm conference as a travelling elder, and later as conference president. In May of 1902, instead of receiving the customary release from his labours, Brother Cannon was called to Liverpool by President Francis M. Lyman, who at that time was presiding over the European mission, and assigned the task of editing the *Millennial Star*, which he did with distinct credit. The *Star's* circulation approximately doubled during his twenty-month term of office.

MEN appointed to high positions in the Church are, as a general rule, men who have come "up from the ranks." President Cannon is no exception to this rule. There are few of the organizations and activities of the Church with which he has not, at one time or another, been identified. He has been a Sunday School teacher for many years in many different classes in many different wards, and for the past four years he has conducted a Sunday morning class of Bible study at the Utah State prison. An interesting sidelight on his ability as a teacher is suggested in the fact that attendance in this class, which was in no way compulsory for the prison inmates, increased from 15 to 100 during the period that the class was under his direction.

In the M. I. A., a group of young men under his direction was one of the forerunners of the Church-wide M Men movement. He has served in executive and advisory capacities on stake and the general boards of the M. I. A., and of Religion Class, a seminary organization for religious instruction in connection with the public schools. He was a member of the Pioneer stake High Council, and he worked on the Priesthood Outlines Committee, a group whose responsibility it was to prepare Priesthood study courses.

A man of ideas and resource, President Cannon is blessed with the ability to give his thoughts expression. From his early childhood he has had an aptitude for writing, and has taken advantage of his opportunities to develop it. He assisted in the publication of the *Juvenile Instructor*, which his father had been instrumental in establishing. While he was at the University he occupied for a year the editorial chair of the *Chronicle*, a student publication, and then for another six months shared the editorial duties with his classmate, J. Reuben Clark, Jr. Business manager of the *Chronicle* at that time was another classmate, David O. McKay.

President Cannon has written several short plays and the script for numerous ward and M. I. A. productions. His two major dramatic works have been produced with marked

success, and have received favourable comment from dramatic producers and critics. Perhaps his outstanding work along literary and journalistic lines has been his work as the editor of the Church-owned *Deseret News*, a position he occupied from 1931 until November of 1934, when he received his missionary call to Britain. The general excellence of the *Deseret News* is attested by the New York Public Library's selection of it as one of the four outstanding newspapers in America, outside of New York City. His editorial writings in the paper's columns have been widely acknowledged as among the finest editorial opinions in the Utah press.

True Gospel leadership demands the broad understanding of a world vision. President Cannon's varied experience has given him that vision. As a missionary he lived in Sweden and in England for nearly five years. He accompanied President Francis M. Lyman into Poland, Russia and Finland when President Lyman visited those countries to dedicate them for the preaching of the Gospel within their borders. During the intervening years between 1910 and 1920 he made frequent trips between the United States and Columbia in South America in the interest of business. His residence in South America during that period totalled nearly five years. And finally came his editorial work, demanding as it did a constant study of international developments in the fields of politics, economics, science, religion and other social activities and relationships. These have all given him a sympathy and understanding of world conditions that are an invaluable asset to a leader of men.

SISTER CANNON, too, comes into our British Mission family well prepared for the responsibilities and duties that will be hers. Like her husband, she is no stranger to Europe and England. Just before the War she spent a year in study on the Continent, and in coming to England now, she is in reality returning to a land to which she became closely attached on her previous visit. Her mother's parents were English born. Her heart is open to the British people, and she feels the closeness of her kinship with them.

In her Church work Sister Cannon's interests and activities have been many and varied. The Y. M. M. I. A. has been practically the only auxiliary with which she has not been actively associated. A trained teacher—she served on the faculty of the L. D. S. College, and has the distinction of being one of the first women to be awarded a master's degree by the University of Utah—she is progressively enthusiastic about the splendid educational and social possibilities of the Primary, the M. I. A., and the Relief Society programmes. Although she has done considerable stake board work, her own work with the auxiliaries has been mostly in the capacity of a teacher rather than as an executive. Class leaders in the auxiliary organizations will find in her an experienced and capable counsellor, able to give them not only general direction, but also advice and suggestions to help them in the many intricacies and problems of class-work procedure.

With her husband, Sister Cannon shares the invaluable gift of writing. Nearly all of the Church periodicals, the *Improvement Era*, the *Instructor*, the *Children's Friend* and the *Relief Society Magazine* have published frequent articles from her pen, and she, too, has written several short plays that have been success-

fully produced. Happy to be in England in the service of the Gospel Cause to which she has been devoted all her life, Sister Cannon looks forward with pleasure to her work among the saints.

The Church has a genius for selecting the right men and women for particular positions of leadership. A review of any period of Church history will show that this time and time again has been the case. In the British Mission the personalities and accomplishments of each of its past leaders have filled the definite and timely need of his administration. Now, President Cannon is the man of the hour. His missionary experience, his ability to meet and favourably impress men, his talent for writing, his understanding of the principles of promotion and publicity, his life-long training in the Church, his deep sympathy with British ideals and institutions—these are the timely qualifications with which he will answer his call to the administration of a new era in the British Mission.

The Cannon family come to us in the spirit of sincerity and good will, to be one of us. We are happy to welcome them, and rightly look forward to happiness and prosperity under their God-guided leadership.—RICHARD S. BENNETT.

THE LESSON OF THE SPINNING MILL

COTTON-COMBING wheels whirled continuously before us as the guide led the way through one of Lancashire's spinning mills. Bulk bundles of the raw product were poured into the process at one end of the mills, while bobbins and bobbins of thread rolled out at the other.

"You see," the guide explained as we started on our little jaunt through the plant, "we receive the raw cotton from Egypt and the States, where the seeds have been removed from it. Although the seeds are almost invisible, they are responsible for approximately two-thirds of the weight of the cotton crop."

Our conductor picked up a handful of the snow-like product. "There are millions of fibers, each about an inch in length, in a pound chunk of that material," he continued. "You can see that those fibers are pointing in all directions, just like the straws of a strawstack. Now the purpose of the milling process is to parallel these myriads of confused fibers.

Then the man of the mill demonstrated the drawing frame, with its enormous combing wires, the fly wheels, and all the various machines which played a role in grooming King Cotton's hair.

"All the fibers are parallel now," exclaimed the guide, pointing to a flowing strand of cotton as it emerged from a set of rollers.

More processing by additional rollers and the strands were thinned and placed on Crompton's "mule." Still parallel, the strands of fibers were twisted into small but strong threads.

"That one-pound chunk of bulk cotton has now been converted into twenty-five miles of thread," our guide concluded.

There was more than an industrial lesson in that journey through the spinning mill. The story of the thread is not unlike that of the Church of Jesus Christ of Latter-day Saints.

(Continued on page 29)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 10, 1935

EDITORIAL

GREETING

CUSTOM and our own inclinations suggest that at the beginning of our labours, we offer to the saints of the British Isles our salutation of brotherhood and love. The short time we have been among you has been filled with new experiences, a mixture of anxiety and joyfulness, with the joys prevailing liberally.

The work of proselyting has changed somewhat since we knew it in Europe years ago. More than ever the converting of souls devolves on the local Priesthood and members. It has always been the case that neighbours have warned neighbours, and frequently the first word of the newly revealed Gospel has been given at the bench, the desk, the counter, the mill or the forge, at the planting of crops, on the harvest field or at the fireside of friends. Now, however, much of this work is being done by the more complete organization of the auxiliaries.

One of the characteristics of the Church is that there is never a time when the members pass the learning period. Until sickness or age incapacitate, they are expected to take part in study and work. Every one has something to do. This is in itself a great attraction to those who yearn for the social and intellectual as well as the spiritual influences the Church offers.

This is illustrated best in the Sabbath Schools, where the enrolment covers literally the ages from the cradle to the grave. It is our desire that the Sunday School work be enlarged materially. In the mission, it is particularly desirable that it be used to the full measure of its possibilities.

Many saints live so far from the places where regular services are held that they cannot meet more than occasionally at Sunday gatherings. In such case it is desired that a Sunday School, even if it consists only of a single family, be organized. The mother may be the superintendent and one of the children the secretary. The exercises should follow as closely as possible the regular outlined course. But if the work consists in singing hymns, offering prayer, reading and commenting on a chapter of the scriptures, it will aid the family to "keep" the Sabbath day and be a means of growth in faith and knowledge. Let us have, therefore, one rule for the British mission, that every saint have a Sunday School nearby or in his home.

The whole Mutual Improvement programme is so stimulating that the young people for whom it was begun and to whose needs it is so well adapted will work gladly in the social, athletic, and cultural programmes it provides. In Scouting, for example, which is a part of the Mutual work, there is the best of opportunities to interest boyhood both of the membership and of the friends of the Church. The lad who feels the spirit of our work through scouting will desire to take part with the deacons and teachers in Priesthood activities.

Of necessity the Relief Society has been a part of the missions as well as of the wards and stakes from early time. They now have such a beautiful programme of work and study that many a woman who has no club connections can be drawn into this organization for the social influence and literary lessons, and thus be led to continue in order to learn of the more vital principles of the Gospel.

The Primary has found a new field of usefulness. It is now bringing mothers and fathers into the Church through the unique training their children receive in this first of the auxiliaries. Two sisters at the end of the meeting of the Southwest London branch, on a recent Sunday evening, stated that they received the Gospel through the attraction of the Primary for their children.

This statement, incidentally, was in connection with a question asked the congregation as to what it was that first interested them in the Gospel. Many of those present had been born in the Church or had been brought in through the teaching of their parents. But four had received their first contact through street meetings, six had first been aroused to investigate through tracts, and eleven were interested through members of the Church. No inquiry was made about the influence of the auxiliaries in first bringing to members of the congregation the glad tidings, but two, as said above, volunteered that the Primary had been their first contact.

This ratio of four, six, and eleven may well be approximately true throughout the mission. Probably we may be able to learn more as the inquiry is continued, but it is manifest that each member carries not only the responsibility to "warn his neighbour," but he has the best opportunity to do so effectively.

If full advantage were taken of the acquaintanceship of the seven thousand members of the Church in these Isles, and the rule were adopted that each should bring at least one non-member to a service each Sunday, what a record of baptisms there would be at the end of the year 1935! Such a flowering of the garden in which there has been such laborious planting, would bring rejoicing throughout the whole Church here and in every mission and stake of Zion. Chapels with recreation halls and class rooms would rise in branches that have heretofore been weak. The dream of those who wish to see in London, the greatest city of the world, a beautiful structure built by the Church, might become not only a dream but one of the most pressing of all the Church's many projects.

The Lord has given us, with you, the precious testimony of the reality of His great work in the latter days. Many experiences in the Gospel make us feel the value it is to every human soul. We partly appreciate at least the privilege and responsibility to do our best in spreading it under the happy circumstances this new call provides. It is our hope that we may meet the elders and saints of the mission face to face and hear and bear testimony together. We earnestly pray that the peculiar obligation of reaching those who have not yet accepted the truth may be uppermost in the minds of all. Priesthood, officers of auxiliaries, and members over whom the servants of the Lord have called us to preside.

JOSEPH J. CANNON
RAMONA W. CANNON.

EXTRACTS FROM

"LONG AND SHORT RANGE ARROWS"

By DR. GEORGE H. BRIMHALL

[EDITOR'S NOTE: *During his lifetime, Dr. George H. Brimhall was a teacher, chief administrator, and finally President Emeritus of the Brigham Young University. Long And Short Range Arrows is a collection of his epigrammatic writings, combined with a selection of the short sermonettes that he frequently delivered before the student assemblies of the University. These representative extracts from his teachings have, we feel, a literary value that Star readers will appreciate.*]

CHALLENGES

I HAVE CHOSEN for my text words of a character with whom you should all be acquainted, through his teachings: "For it needs must be that there is an opposition in all things."

I shall proceed with this by the answering of some questions:

Why weeds? Some say God cursed Adam. The text does not say it—"For thy sake the earth shall be cursed. Thorns and thistles shall it bring forth." Weeds are that man may be challenged to industry.

Why disease? That man may be challenged to investigation in the line of conquest over disease, not merely that man might suffer.

Why disaster? That man may learn; that man may be challenged to provide against and in a measure avert it, control the overflow of rivers, build against shaking of earthquakes, and ward off the striking of lightning.

Why the seeming inconsistencies in nature, such as the roaring Colorado river through the desert? Why too much in one place and too little in another? To challenge man in conquest over nature.

I go to the inner world.

Why passion? To challenge man's power of self-control.

Why the tendency to dodge duty? To challenge the power of faithfulness in man.

Why the poor? To challenge our generosity.

Why the weak? To challenge our helpfulness.

Then in conclusion, Why opposition? That man be challenged into action.

Finally, Why evil? That good may be challenged to growth.

TURNED AROUND

DID YOU EVER get turned around? I'll tell you a story about being turned around.

It was the first trip the boy had ever made to the canyon. He went with his father. They left the ranch early in the morning and went away up into the tall quaking aspens.

Along in the afternoon they started back to the ranch. The boy was in high glee. He sat behind his father on the wagon, holding to the binder lever. As they rode down the canyon, horses on the trot, they made a sudden turn in the shape of a horseshoe. This turn gradually moved out on the other side of

the canyon and on down the way. The boy said to his father, after they had made that horseshoe curve:

"Father, you are going wrong."

The father said, "Are we?"

He said, "Yes, don't you see?"

And the horses trotted on, and the boy looked this way and that way, and up and down, and said:

"Father, you are turned around."

And the father said, "Well, do you want to get off?"

And he said, "No, father, I'll stay with you."

On they went and the boy said, "Father, the canyon is turned around." On they went, and finally they came around a little bend to a little opening that led up to the place where the ranch was, and he said:

"We are straight again." As they got off the wagon he said, "Gee, father, I'm glad I stayed with you."

That boy was not the only one that got turned around.

Oliver Cowdery was turned around for twelve years, but he had occasion to thank God that he got straight. In the home, in the Church, in the school, especially those who are having their first journey into the great canyon of educational life—there will be times perhaps when you will say in your theology classes, "It is turned around, it is turned around." But you will be glad if you "stay with it."

The world, the Church, the school, and even the home do not get turned around, but sometimes individuals get turned around.

WHY THE MORMON CHURCH?

WHY the Mormon Church? That's the question.

First: From an intellectual point of view. (I am now talking to those who are skeptical about God, but who believe in religion as a social institution, a system, man-made, a machine for making men happy.) To such the Mormon Church is entitled to preference because:

1. Of the onward call of its theology,
2. Of the superiority of its organization,
3. Of the uplift of its activities.

Second: From a spiritual point of view those who believe in God believe that He has had a plan; believe He has revealed that plan to men and made them prophets, made them men who could see history in advance. To that class this Church is entitled to choice consideration because:

1. It came into existence in fulfillment of divine promise;
2. It had fulfilled prophecy in its history;
3. It is now fulfilling prophecy.

Third: From an experience point of view, the point of view of thousands who lived and died in the Church and of thousands who are now living in it; the point of view of most of you and many, many others. My experience, the experience of multitudes, gives answer to the question, Why the Mormon Church? because:

1. The wider the wanderings from the Church line of life, the weaker I become.
2. The closer I cling to the Church the stronger I grow.
3. The harder I work in the Church the happier I am.

A FAITH PROMOTING EXPERIENCE

By AMBROSE R. WINCH

[EDITOR'S NOTE: *This testimony was written by Ambrose R. Winch, who is president of the Gravesend branch, in response to the Millennial Star's request for the experiences of mission members in which divine power has been manifested in answer to prayer, in granting special guidance, or in the healing of the sick.*

If you have had or if you have been a witness to an experience similar to the one recounted here, it should be recorded for the benefit of others. A compilation of such experiences is now being made by the Church Historian's office. Saints and missionaries in Britain are invited and urged to assist in the making of this record, which will stand as a witness that the power of God is as operative in behalf of His people today as it was in the early days of the Church.

Write your experience, taking care to record names, places, and dates accurately, and post it to the Millennial Star office. As much space as possible will be devoted to publishing in the Star the contributions received, and each, whether published or not, will be forwarded to the Church Historian's office, to become a part of the permanent record that is being compiled.]

OFTEN, during our early membership in the Church of Jesus Christ of Latter-day Saints, my wife was sick, nigh unto death. Her illness, coupled with the many trials and tribulations, and minor persecutions that we had to endure because we had espoused an unpopular faith, more than once made me feel to ask, "Why all this?" I left all I had to follow Him. In moments of weakness I was prone to feel that the Lord was dealing hard with me.

One night while at the mills where I was employed, a message came in to me. I was wanted at home at once. Fearing the worst, because my wife had been particularly unwell of late, I hurried to her bedside. There I found a few friends and neighbours gathered around the bed. My wife was laid out for dead.

I stood there grief-stricken, watching, as I thought, the last scenes. Trying my best to comprehend the meaning of all this to me, I felt that this was the "last straw," this was more than I could bear.

A knock came on the door. In great need of anything that might bring me momentary relief from the intense agony of mind and heart that had seized upon me, I went to the door myself. When I opened it, there stood two Mormon elders.

I was not feeling very hospitable. I said, "Who sent for you?" The elders, Elder Merrill and Elder Campbell, both took hold of my hands and said, "No one did, Brother. But we were 'way down in Teynham (that was a place about four miles from our home) when a strange feeling came over us both, and a voice within us kept saying to us: 'Go at once to Brother Winch. He needs you.' This impression would not leave us. That is why we are here."

It was pouring hard with rain. They were wet through and through. In those days there were no buses, and the trains did not run very frequently. They had walked all that way, despite the disagreeable weather, to find me. My heart softened. I said, "Yes, I do need you. Come in."

They came in, and I found some dry clothing for them. Then,

without having said anything further to them, I led them upstairs to the room where my wife lay.

They looked at me, I at them. Presently Elder Merrill said to me, "Ask everyone to leave the room for a while." When the friends and neighbours had gone down stairs, we knelt down beside the bed. Elder Campbell prayed, and then Elder Merrill anointed Sister Winch's head with oil that had been consecrated, dedicated, and set apart for use in the household of faith. Elder Campbell, with Elder Merrill, sealed the anointing with a promise. Immediately the elders had completed the ordinance Sister Winch arose and said with them, "Amen."

This remarkable event stands out in our lives as a beacon light, drawing us closer to God, proving that the powers of God and the powers of the Priesthood are with this people. But marvellous as are this and other experiences that I have had, these things do not alone hold me in the Church. I have a personal testimony that this work is of God, a testimony that is founded on personal revelation. Christ promised us if we would do the things required of those who would know, that the knowledge of the divinity of His Gospel would not be withheld from us. That promise I have tested, and it has been fulfilled. I no longer need think the Gospel is true, nor feel, nor even believe it is true. I *know* it is true. This is what holds me, and will always hold me, in the Restored Church of Christ.

THE LESSON OF THE SPINNING MILL

(Concluded from page 23)

More than a century ago the process of "paralleling" began. From a confused religious world a Church personnel was drawn. In some instances there were heavy "seeds" which weighted down the progress of the Church. But they were eventually eliminated, for they could not fit into the Gospel process that was ahead.

Those who remained true in the Gospel process set aside their various personal whims and habits, and paralleled their lives. They worked side by side in the Gospel plan. Just like the fibers in the spinster's thread, they found they extended farther by working in unison. Placing their lives side by side, shoulder to shoulder, they wrought a continual stream of harmony.

This cord of unity of our Pioneer forebears was strengthened as it was twisted by outside opposition, just as were those threads in the spinning "mule." Then with this thread of compatibility they wove a beautiful pattern for us to follow.

Today our lives are the fibers of the Church. We are going through the God-guided process of the Gospel. Are we paralleling our lives into cords of unity? Are we straightening out those personal ends of prejudice and greed which are prone to harass the progress of the "fibers"? Are we working into the Gospel plan? Are we tempering our lives with Gospel teachings? We make those threads of strength and progress only by working harmoniously. There is no room for invisible "seeds" which anchor progress or fibers which refuse to straighten their kinks.

But there is power and beauty in a thread of thought and action.—ELDER WENDELL J. ASHTON.

ATTENTION! BUILDING FUND CHAIRMEN

IN case there may have been some misunderstanding as to how the conditions of the 1934 Branch Building Fund Contest were to be fulfilled, Dr. Ray M. Russell has extended the contest deadline until January 15th, and has authorized the following announcement:

The final contest decisions will be made on the amount of building fund money deposited with the secretary of the British Mission at 5 Gordon Square, London, W. C. 1., and *not* on reports or statements of totals forwarded to the Building Fund Contest committee. In order, then, for a branch to be eligible to compete for the contest awards, the cash in its building fund must be transferred to the British Mission office, on or before January 15, 1935, where it will be held in trust until it is needed for building purposes. Branches that do not make this transfer of funds will not be considered contest participants.

FROM THE MISSION FIELD

Arrivals and Assignments—The following elders arrived in London on December 21st, and were assigned to labour as designated:

Dudley Maurice Leavitt, of Bunkerville, Nevada, to the Nottingham district.

Franklin W. Gunnell, of Wellsville, Utah, to the Manchester district.

Leland W. Thomas, of Magna, Utah, to the Manchester district.

James Gardner, of Sugar City, Idaho, to the Norwich district.

Appointment—Elder Julian Kay Lindsay was named to preside over the London district, the appointment taking effect on December 28th.

Doings in the Districts: London—On December 19th, the Primary of the North London branch, under the supervision of Sister Alice Willmott, held its annual Christmas party. At the conclusion of an interesting programme, in which most everyone took part, refreshments were served to the fifty happy boys and girls who were in attendance.

Leeds—The theme, "Progression," provided ample opportunity for the speakers at the Bradford branch conference, held at Westgate New Hall, in Bradford, to explain the message of Mormonism.

In the afternoon meeting, the Sunday School children, by reading, story and song, told of the beauties of this fundamental concept in Latter-day Saint philosophy. President Alma M. Porter, President John C. Hanson, and Elder Mylan L. Healy addressed the evening assemblage.

Some weeks ago, M Men of the Bradford branch journeyed to Clayton to engage the Clayton M Men in an inter-branch football match. They emerged from the hotly contested game victors, 5 goals to 4. On Tuesday, December 18th, the Clayton M Men had their chance to even up the score, this time at table tennis. The games were played at Bradford. Mr. F. P. Wright and Brother T. I. Watkins, representing Bradford, however, were too skilled for their Clayton opponents, Brothers H. Walker and C. Warner, winning by a count of 84 points to 51. The Bradford-Clayton inter-branch competitions, staged in the finest spirit of sportsmanship, are an indication of the splendid opportunities for recreation and fellowship offered by the projected scheme of inter-branch and inter-district M Men athletic competitions. Activities of this and a similar nature are to be encouraged where conditions and facilities will permit.

The members of the Relief Society of the Leeds branch met on December 17th at the home of Sister

Alice Taylor for their annual Christmas party. The evening was spent in games and pleasantries.

Everything about the Christmas Party planned by the Leeds Y.M.M.I.A. on December 22nd, reflected the happy spirit of Christmas. To begin with, the branch hall was colourfully bedecked with Christmas decorations, which made it an ideal background for the programme that followed. Then at the commencement of the evening, the Y.W.M.I.A. president related to the assembled guests the story of the birth of the Christ Child, while outside of the room a chorus softly sang the carol, "With Wondering Awe." With this introduction, the party continued to a happy conclusion. About forty guests were present, and all appreciated the creditable way in which Sister Florence Butterfield, the Y.W.M.I.A. president, directed the affair. Branch President Samuel Mitchell and Sister Mitchell acted as host and hostess for the evening. They gave to all a warm welcome.

Brothers Douglas Camm and Gordon Kendall were in charge of the Leeds branch Sunday School social on December 29th. Relief Society Sisters prepared the refreshments. Prizes to scholars with outstanding records for attendance were distributed by President Samuel Mitchell.

Newcastle— "Progression" was the theme of the conference of the West Hartlepool branch conducted by Branch President William H. Allason on December 9th. The afternoon session was devoted to a portrayal of the part played by Auxiliary work in the application of the theme. District President Gaskell A. Romney and Elder E. Jay Milne addressed the meetings.

Father Christmas made a rather belated appearance to the sixty Primary kiddies of the Shildon branch at a Primary party on December 27th, but he, was nevertheless received with joy and great paeons of welcome. Warm weather, he said, had delayed him considerably, but his excuses and even his tardiness were forgotten and forgiven as he distributed oranges, nuts and candy among his little

friends. Prior to his appearance on the scene, the children participated in a programme of games, songs, and recitations to help relieve the awful agony of anticipation. Brother and Sister Wappett of the Shildon branch arranged the Xmas party. Elder Horace Hulme deputized for Father Christmas.

A social evening, December 27th, was the occasion for the presentation of prizes for record attendance to the outstanding Sunday School scholars of the South Shields branch. It was also the occasion for Father Christmas, impersonated by Brother A. J. Woodthorpe, to remember other members and friends of the branch with small Christmas gifts. The Relief Society, in the same spirit of generosity and service that characterizes their activities not only at Christmas but all year round, served refreshments to the assembled merry-makers. Games, community singing, stories, and other amusements completed the evening's good time.

Nottingham—Officers of the Nottingham branch believe that growth comes only through activity. Applying this principle the Branch Relief Society recently staged two programmes. The first consisted of an evening of songs, recitations and a play in which Wilford Robinson, Sydney Robinson, Winnie Harrison, and Winnie Robinson participated. Games and refreshments followed. The second included a story telling contest, and the rendition of a playlet by Sisters Edith Shepherd and Irene Strawsen. The Relief Society presidency, Sisters Edith Robinson, Edna Rippen, and Helena Hawson were responsible for these programmes.

The Nottingham Branch Building Fund received the proceeds from a branch social recently held in the branch hall under the direction of a committee composed of Harry Hall, Wilford Robinson, Marjorie Clements, and Sydney Robinson.

Sheffield—The theme of the Rawmarsh branch conference, held November 26th, under the direction of District President George H. Bailey,

was taken from Matthew 18: 18: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Speakers in the afternoon session, which was conducted by Brother Peter Hamstead, were the Sunday School officers. Branch President Joseph T. Quinney conducted the evening session. Brothers John I. Holton, Jr., Peter and Joseph Hamstead, and President Bailey addressed the congregation. The choir rendered the anthem, "Bless the Lord."

In conference services conducted on December 9th, by Branch President James R. Bargh, and presided over by District President George H. Bailey, the work and purpose of the Auxiliary organizations of the Church received special attention. Through speech, song and dramatization the efforts of Sunday School, Relief Society and Genealogical Society were appropriately demonstrated under the direction of Superintendent Harry V. Bailey, Sister Martha Smith, and Sister Dorothy M. Bailey respectively.

Girls of the Barnsley branch Bee-Hive conducted a highly successful social on December 8th. Sister Rose Bailey, Mission Bee-Keeper was in attendance.

On November 30th, at the invitation of the Doncaster Theosophical Society, Branch President George W. Thompson addressed the society on the fundamentals of Mormonism. Following his talk President Thompson answered the questions of those present. An expression of appreciation was tendered him by the members of the Society.

Christmas carols were the feature of the programme given at the annual Relief Society Social and Sale of Work held in the Doncaster branch on December 15th. Refreshments followed the programme.

Scottish—By moving to new and more commodious meeting rooms in the Trades Hall on Belmont Street, the Aberdeen branch have begun the new year auspiciously. The new rooms will provide better facilities for the class work of the auxiliary organizations. In Trades Hall, also, is a large hall that will be available to the branch membership for social activities.

The change of quarters was made to accommodate a present need, but the branch leaders are not without vision for the needs of the future. Coincident to the move was the organization of a building fund committee to plan and direct a campaign to raise funds for the erection of a Church-owned chapel in Aberdeen.

Ulster—On Friday night, December 14th, the Sunday School of the Belfast branch staged a benefit concert, the purpose of which was to raise funds to finance the annual branch Children's Christmas party. Seventy-five saints and friends gathered to enjoy the splendid programme arranged for the occasion. Numbers included two short comedies presented by a boys' drama club, selections from an accordion band, and many other entertainment features. In charge of the arrangements was Brother Joseph Ditty. Elder John L. Van Orman conducted the programme.

CONTENTS

In the Language of Youth ...	17	rows" ...	26
Our New Mission Leaders ...	20	A Faith Promoting Experience	28
The Lesson of the Spinning Mill	23	Attention! Building Fund	
Editorial: Greetings ...	24	Chairmen ...	30
"Long and Short Range Ar-		From the Mission Field...	30

PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1